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484 day at a time. Some people here go to the mountains, but they never go very far. Almost none has ever left the district, and those who have did so seldom and perhaps only once, for example to Nggobe or to another nearby area. Only the [625] police have been to Ngada or other Flores areas. And there are only two policemen.

[167] There are no soldiers here. No one here has ever left Indonesia.

[443] There are no regular traders in the kampong. One could say that there are no regular trips made to the outside.

Those few who have been outside of Roworeke relate, on their return, that other places are completely different from Roworeke. How true this is! They are not specific, however.

[178] There has been little change in the very non-moving character of the people here. They just know so little that they never think about leaving.

People here who have never seen any other place than Roworeke and Ende, i.e., just the [162] road to town and back, number about two hundred and fifty, that is about fifty per cent of the population. For example, these people have never seen even Rukuramba. This is especially true of the old people, although all except the children have seen Ende. Trips to Ende are not frequent. This is perhaps the most completely non-moving place I have seen yet.

484 Reasons given for not moving or visiting or
152 traveling outside of this immediate vicinity are
186 that there is too much work in the kampong for people to leave at any time. And formerly, there was a strong fear of war and a general fear of anyplace except home. There was never any reason to leave the area, but if one wanted to there was no objection. Aside from the war danger in former times (especially did Roworeke fight against Nggobe and Rodja), the old folk

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361 hills and down to the coast. This caused much
[648] malaria and misery all over Indonesia. And after many years, the Dutch let them move up higher again, having stopped the spirit of revolt. (One can find this very expression in the reports.)

Five families from Wailolong have moved into Balela, a kampong inside the town of Larantuka (note that several Leloba families have moved there too). Balela is a little uphill, and perhaps this is the reason for the movement. I also think that it may have some relations with the "behind the mountain" area. Anyway, of these five families, only one has moved back to Wailolong. They simply do not move very much.

443 No one, but no one, has moved into the kam-
438 pong, except for women marrying in (and the
[166] two gurus). There are no toko or shops in Wailolong. They do not even have warong here. The women come from the beach area to sell and buy a few things (e.g., to buy arak, and to sell fish). These women come from such places as Waibalun, Larantuka, etc. But there is not much trade.

484 Everyone here has seen at least some other kampong, if only a nearby one. There are some old people who have never seen Larantuka town, or at least that is what he thinks.

●167 Only two people that he knows have left Wailolong to work in some other place. One of them at least went to Borneo. As yet they have not returned.

697 Roy said that all who have been to jail have
648 seen Larantuka town. This is one way to see the world. There is real bitterness here about the jail business, and I hear it cropping up
648 constantly. The Dutch really ruled here with an iron hand, especially Seegeler, they say, whose report I got from Twerda. He was the

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648 controleur around 1931, when the radja also was an unfit person.

●167 I was surprised when he said that just about all the young men here would like to leave and see the world. But they have almost no chance. If they did have such an opportunity, there would be a great exodus here.

721 The only great fear in the old days was war-
152 fare, and this is an intermittent danger today also. Thus, Leloba was at war with Waibalun last month, and it is feared even to walk near there. He admits that there was some fear of bad spirits formerly, but this was relatively not so bad. Still, my guess is that there are few people who are brave enough to go and sleep in other places.

20 The kakang has a telephone in his office. The only telegraph here is in Larantuka. There is no postal service. Letters must be gotten at the Larantuka Post Office. There is no radio here, and hardly anyone has ever heard one.

The mandur of the kakang transmits important orders from the administration. Rumor is very important as a means of communication, but there is practically no other means here.

The few who receive or read the mission newspaper are asked about what is in the paper. Bulletins are never posted. They see them only in Larantuka town.

443 There are a few women who come here to buy
438 and sell some items. The small market at Okka crossroad on the beach is held once a week, on Tuesday, in the afternoon and until Wednesday. There used to be another market on the beach at Delang.

However, there is no market system here. Roy says they simply have too little surplus to sell, and nearly nothing to buy with. In Adonara, which is richer, there is a regular pasar ring system.

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546 the sound track was just a gramophone playing a kind of spoken accompaniment to the pictures! This shows either that he has actually never seen a movie since sound came in, or that he did not understand. If the latter, it shows that few if any Malay language films come to Ende. Yet the Dutch I asked said that they thought there had been a few (but they seemed to be not certain about this). What a revelation, if this is true, it will be in Ende to a lot of folk when the first Malay movies come in. I can hardly believe this. Maybe the kapitan has seen only silent movies at the mission. I should have asked more closely, but I always have such trouble working with these restless people that I forget to follow up, and I am glad to get what I can and move on.

538 I get the idea that tales are important here, though probably much less so than in such places as Larantuka.

527 I wonder if any of the three holidays they have here mean much to these people, who work only in the gardens. They probably just keep on going. But I seem to note more men about on Sundays than on other days, and my guess is that Sunday has become a kind of holiday.

167 They say that many young men would like to
651 see the world but have no opportunity to do so.
486 The kapitan says that perhaps nearly all in the town districts of Nggobe and Rodja would leave if they got the chance. But the radja would not give permits anyway. I asked Arriens[1] about this infringement of freedom of movement, and he says it is for the purpose of collecting taxes. I guess it is also because traditionally these small units have been like nations, with everything outside the radjadom to be considered as foreign. I can see why there is chiseling and why the radjas do not want their

[1] [i.e., Controleur at Ende--Analyst]

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167 men to leave, as the tax is on each household
651 headed by an adult man (fl. 12.50 annually),
486 and thus the radja would lose income if they emigrated.

266 There was head-hunting here before. They
681 say that the only cannibalism was the eating
754 of the hearts of enemies in order to gain additional strength. There was no human sacrifice, they say, but they have heard of the Lio stuff (and I checked with Arriens and noted that de Bruine[2] in a report on Lio did not list this as among the crimes of the executed Radja of Lio--whose alias was Pius!--but Arriens says that he did it anyway). The only way a person could be given the death punishment was to be proven a suwanggi.

778 More about the tubu musu. They say that
831 "musu" means "two become one." If so, this is
178 perfect, and indeed the tubu musu is similar to the linggam-yoni. Indeed, they say that it consists of an upright stone, less than a meter high, standing on a flat one. "Tubu" they say means "stone," but I note that Arndt gives it an "obscene" meaning (or is it the musu part that is obscene? check Arndt's Lio dictionary).

They have a rather vague idea that this tubu musu may represent male and female. And it can have children. Thus it is like many such stone-bearing stones in Indonesia, including the stones of Larantuka and some on Ambon. I asked if the tubu musu still had children, and this is beautiful, "no more." It is like Roy saying that the familiars of his father appear no more (but they are there and he could call them: "I can call the spirits from there, etc." "Yes, but will they come?") He has no doubt that they would come. I should have asked if the stones still could have children. Anyway, both they and Roy are completely serious about what used to happen. There are no more rites held at the tubu musu, but plenty were held formerly.

[Analyst]

[1] [Controleur at Ende--Analyst]; [2] [Probably Controleur at Lio--

We In regard to the Radja and the land matter,
425 I finally got it straight. The radja and kraeng
565 used to take what they wanted, worked or un-
634 worked. Also, they used to make the lampang
661 work the unworked fields and gardens. Starting
466 about two years ago there has been no more free
178 labor, but the radja and the kraeng must pay wages. If anyone resisted before, he and the whole family could be enslaved instantly. Even now, they can generally get undeveloped land for the asking when a new field is laid out, but they must work it themselves or pay laborers wages. They do not need to pay for undeveloped fields, any more than the local folk have to pay for them. But other aliens, like the assistant here, must buy such land. If the radja or kraeng wants to obtain developed land today, he must pay for the labor done on it. Even the last remaining privilege, to ask and get a piece of undeveloped land, is in danger. A year ago, in Dalong, the folk took back from the radja a piece of land that had been given him and that he had worked. Thus the old privileges die under merdeka.

565 All of the above information about the dalu
624 being here only since 1880 is wrong. Coolhaas 1
● 167 has reported that dalu were in Manggarai in
174 the eighteenth century. Their origin is unknown. The assistant says that they all came from overseas. The gelarang were merely tuan tanah. The kraeng were among the dalu. They were originally the dalu of the Todo-Pongkor area. Thus the dalu have been here for a long time. They were evidently pro-consuls of Bima and Makassar (which fought long over Manggarai). The pastor says that he thinks some of them were originally locals who were elevated, and others came from the outside. The assistant insists that their family trees are different from those of the gelarang. Maybe they represent a partly elevated gelarang and partly kraeng from Todo-

1 [See bibliography, cat. 113 --Analyst]

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565 624 167 174 Pongkor. The whole thing is in the dark. I must check Coolhaas at length. The names of the dalu are all Manggarai, and simple. The Radja merely has a Manggarai name.

166 621 614 The newcomers in the kampongs here are no cause for worry, because the original kampong dwellers keep control, no matter how many newcomers there are and how few of them are left. There is a kampong where there are only three old households left, and there are about forty outside households. The three keep control.

Those who have come into the kampongs here comprise both unmarried and married folk. The [567] former all marry in. Some of the present folk who are named as of va'u Veol may well be of slave origin. Slaves were taken into the va'u of their owners. Everyone in the kampong knows which families in the va'u are of slave origin, but they will not tell outsiders. It is certain that the slaves are among the va'u Veol folk, if any.

Usually newcomers have relatives within the kampong, and this is the way so many Tjumbi entered. These relatives form an opening wedge, and others follow. This is like immigration in the United States.

Very few come into the kampong and then leave. The only case is the Tjepang clan. It entered long ago and left about twenty years ago for Tjantjar, en masse. This happens often. A clan enters and increases so much, while the original clan also increases in size, that in the end the original clan says that the immi- [624] grant clan must move. Then the other clan is given a gong-gendang, one of them becomes the tuan tanah of the branch kampong, and off they go. This is what happened in the case of Tjantjar.

624 [614] The man who becomes the branch tuan tanah is the tuan panga of the clan. He gets the gong-

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000 that is all.

166 609 567 614 769 There are no rites for ordinary folk who just enter the kampong. In the old days, however, when new slaves came in they had to have rites in order to tell the ancestors that they were new members of the clan. This pretty well clinches the slave entering va'u matter. They just do. This is why the former slaves are members of the clans. Only those on the inside know who is who. The longer the time gets from slavery days the more it is not brought up.

563 443 793 The only Europeans here are the pastors. The traders are Chinese and Arabs and natives. The business of the occasional Chinese pedlar with his coolie is quite usual here. They stay usually for only a few hours.

The pastors tell stories to the local people about Europe, etc. The Chinese who are regular [203] pedlars have been in Manggarai for a long time, and they spread some news.

484 In these local kampongs everyone has been to another kampong. The women go outside their own kampong less often and do not go so far [438] away as the men. Men go out to trade horses, buy tobacco, etc. During the Japanese occupation they ranged far in order to buy cloth, etc. However, all of this was within Manggarai. All have been to Ruteng.

All have been outside Rahong, as they have been to Ruteng. At least fifty per cent of the local population have never seen the sea. One person has gone to Ende, and two have gone to Kupang as soldiers. One went to Makassar to [167] work. The Japanese took several to Riung to work, but most of the people have never left Manggarai. No one from here has ever left Indonesia. In all Manggarai, the assistant thinks only one person has ever left Flores. He is a pastor, I think.